13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

The root is laid on a mat before the visitor with the stalk pointing towards the receiver. Should he wish to keep it for later use, he takes the root. Should he wish the root to be used immediately, the visitor reverses the root with the stalk pointing towards the *kava*-bowl. It is then taken up by one of the young men present and broken into small pieces with an axe or stone. The ordinary household considers ten large roots an ample supply for a year. An addict will consider thirty to forty large roots the bare minimum for a year.

A boy will start drinking *kava* in public and begin to attend *kava*-parties between the ages of seventeen and twenty. Parents become angry if a younger boy tries to drink in public or in secret. They will scold and whip him because they think he is wasting his time and energies. Both boys and girls sometimes chew pieces of *kava* on the sly. If discovered, they are whipped by their parents. The children sometimes do not distinguish between dry and green *kava*. Improperly-dried *kava* (green *kava*) is much more powerful in its effects than dried *kava* and is likely to produce headaches and a feeling of vague malaise. Most girls do not begin to drink *kava* before marriage. Thereafter the majority show no great liking for the drink.

A *kava*-drinking party may be started by any man. He goes to the house of his choice and asks for one of the women or girls to make *kava*. Soon he will be joined by other men. Or else two or three men go in a group together. It is usual for a man to go to a different house on successive nights. The householder may provide his own piece of *kava* to start off the drinking. Generally he does not, leaving this to his guests. The householder is reckoned to be providing numerous other services: the house, the bowl, the maker, the lamp, and the kerosene. The first time a man comes to a house to visit, it is bad form for him not to bring a gift of *kava*. A frequent visitor to a house will bring an occasional gift. A visitor from another village uses his own discretion as to whether he brings *kava* with him. If the visitor brings a gift of *kava*-root and the householder provides none, then the householder receives the first cup of *kava*. If on the other hand, the householder also provides *kava*-root, then both pieces are used for the first bowl and the visitor is the one to drink first.

46: Decktor Korn E-5 (1969-1970) 1978 OU9 Tonga OU9
Tongatapu
Motulahi

621 many of these remarks are caused by resentment at the
794 success of the Mormon Church in gaining new adherents.
798 Moreover, while there is some ill-feeling towards the Mormon Church as an institution, there is no condemnation of particular individuals merely because they belong to the Mormon Church. People are far more critical of those who show little involvement at all in the activities of any congregation than they are of any persons for being adherents of a particular denomination.

Church Membership and Status-striving Activities

794 It is a religious duty to participate in congrega-
[175] tional and denominational activities, with damnation in
[624] the afterlife and public disapproval on earth as sanctions
[594] for attendance. Besides this, however, congregational activities are important social events, providing an arena within which individuals engage in status-striving activities.

602 The majority of village women, of all denominations,
562 spend most of their free time among kin, either at their
[512] own homes or visiting at the homes of close kinswomen.
[461] When a woman organizes a work party, for example, women of the local kin group with which she is affiliated will
562 form the basis of the work party. Similarly, young men
517
883

562 517 883 [526] do not necessarily associate with members of their own denomination; instead, they spend most of their leisure time in the company of others of their age. During the winter football season they are fully engaged in the activities of the village football club, and in the summer they serve as cheering sections to the girls' [571] basketball teams. They also do a lot of 'eva pē ('just going around') away from their home village, seeking scope for their courting activities.

562 885 [582] 794 [276] [574] Ordinarily, however, by his late twenties a young man has married and begun to settle down. From then on, the time that he spends outside his own household but away from income-producing activities is almost entirely spent in the company of other adult males of his congregation, often at a kava-drinking circle that meets at the home of 794 one of the group.[7] This is especially true of members of 562 574 296 Motulahi's Free Wesleyan congregation, which is a large enough congregation to sustain a kava group that meets almost daily at the home of the man who serves as steward 794 of the congregation. A man also prefers to cooperate in 562 476 economic activities beyond his own household with members of his own congregation (possibly because this provides a sanction for their acting in good faith). For example, I

---

7 Beaglehole gives an excellent account of kava activities in village life (1941: 112-123).

794 /255 cont./ Although the younger
883 Tongans generally have a similar attitude toward the church as the older ones, there are a few among them who are freer (680)

680. Some young Tongans, for example, attend the Wesleyan services only on Sunday.

and more critical, and some who are even skeptical; it is difficult to say whether this is the beginning of a certain change (that is, a weakening of the old zealous faith), or whether it is merely an attitude that can be attributed to the youth of the persons in question, which will change as they grow older and will become more stable in the religious sense.

771 In summarizing we may therefore conclude: The ancient Tongan
177 religion is a thing of the past except for a few insignificant surving elements, and Christianity has become an essential factor in the life of all Tongans whose religious needs are obviously being satisfied by the churches, and whose zealous devoutness is today probably stronger than in many traditional Christian countries.
[777] Although the missionaries destroyed the belief in the ancient gods and the effectiveness of the tapu which cast its shadow over all of life, this did not mean a disruption and a catastrophe in the lives
[829] of the Tongans. For in place of the old that was overthrown there was immediately something new that was highly revered and they could believe in, all the more so because Christianity seemed to the natives the reason for Europe's so successful development. (681)

681. During their conversion the bible was often regarded as the source of ability and power, and thus they were very willing to learn to read.

[565] Since the commoners were recognized as having the same status before God, the same prospects for a life in the next world as did the nobles, the population could be won over to the new religion all the more
[777] easily. The present findings show that the great majority of Tongans are very devout Christians, hence the goal of the early missionaries

/271 cont./

526 857 surf--as did the men in ancient Tonga; several of them (up to about 20) let rather big waves carry them to the beach on box lids or other pieces of wood (approximately 70-100 centimeters long) which they use as "surf-boards." It is possible that the "pop-cork" game which the boys nowadays seldom play is of ancient Tongan origin.

524 857 [178] It consists of a small bamboo tube, two balls of twisted tapa and a wooden rod; they stick one ball in the lower end of the tube, shove it up to the mouth with the rod, then insert the second ball and push it up with the little stick while holding the tube vertically. With a loud bang the first ball shoots high into the air.

524 857 Girls at the age of six to twenty still like to play the ancient Tongan game of "hiko."

883 [178] They throw two to six balls (=vaine fruits [Passiflora species]) (the number of balls depending on their skill) into the air, one after the other, catch them successively and keep on throwing the caught balls up again, so that all buy one are in the air. Sometimes they sing [533] children's songs to this. If there are two players the second girl has a turn if the first makes a mistake or if she has been successful throughout the singing of the entire verse. Nowadays the hiko game is also [871] taught in school, the teacher appointing a girl /to teach it/ from the village who is particularly skilled in it.

524 857 "Moa" is apparently not a very old game of skill played by girls approximately seven to twelve years of age.

"Moa" is played with five Aleurites nuts. Two to three girls sit together. One of them starts to play by laying the five nuts on the ground, picking one up, throwing it in the air (about 1.50 meters) and, while /272/ it is still in the air, picking up a second nut with the same hand and then catching the first one. This tossing-picking up-catching is repeated until finally all five nuts are in the girl's hand.